



O‘ZBEKISTON RESPUBLIKASI OLIY TA‘LIM, FAN VA
INNOVATSIYALAR VAZIRLIGI

ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK
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“ZAHIRIDDIN MUHAMMAD BOBUR MEROSINING SHARQ DAVLATCHILIGI VA MADANIYATI RIVOJIDA TUTGAN O‘RNI”

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amaliy anjuman materiallari



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OYBEKNING “QUTLUG‘ QON” VA STEINBEKNING “G‘AZAB UZUMLARI” ASARLARIDA IJTIMOIIY IQTISODIY MUAMMOLAR: QIYOSIY TAHLIL

SOCIOECONOMIC HARDSHIP IN OYBEK'S QUTLUG‘ QON AND STEINBECK'S THE GRAPES OF WRATH: A COMPARATIVE LITERARY

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Annotatsiya. *Mazkur maqolada Oybekning “Qutlug‘ qon” va Jon Steynbekning “G‘azab uzumlari” asarlari qiyosiy adabiy tahlil qilinib, unda ishchi sinf hayotidagi ijtimoiy-iqtisodiy qiyinchiliklar hamda ularning kundalik ijtimoiy tajribasi masalalari yoritiladi. Turli madaniy va tarixiy sharoitlarda yaratilganiga qaramay, har ikkala roman ham zulmkor iqtisodiy tizimlar sharoitida chekka qatlamlar boshidan kechirgan azob-uqubatlarni tasvirlaydi. Sotsiologik va realist adabiy yondashuv asosida olib borilgan tadqiqot shuni ko‘rsatadiki, qashshoqlik, ekspluatatsiya va ijtimoiy adolatsizlik mazkur asarlarda shunchaki fon hodisasi emas, balki inson ongini, axloqiy qadriyatlarini hamda jamoaviy qarshilik ruhini shakllantiruvchi hal qiluvchi omillar sifatida namoyon bo‘ladi. Tadqiqot Sharq va G‘arb adabiy an‘analarida sinfiy kurash, ijtimoiy travma va adolatga bo‘lgan umidning badiiy ifodalanishidagi o‘xshash va farqli jihatlarni ochib beradi.*

Kalit so‘zlar: *ijtimoiy-iqtisodiy qiyinchiliklar, qiyosiy adabiyotshunoslik, ishchi sinf.*

Annotation. *This article offers a comparative literary analysis of Oybek’s “Qutlug‘ qon” and John Steinbeck’s “The Grapes of Wrath”, focusing on socioeconomic hardship and the lived social experiences of the working class. Although created in different cultural and historical contexts, both novels portray the suffering of marginalized communities under oppressive economic systems. Through a sociological and realist literary approach, the study demonstrates that poverty, exploitation, and social injustice function not merely as background conditions but as determining forces shaping human consciousness, moral values, and collective resistance. The research highlights similarities and differences in how Eastern and Western literary traditions represent class struggle, social trauma, and hope for justice.*

Keywords: *socioeconomic hardship, comparative literature, working class.*



Literature has long served as a mirror of social reality, especially during periods of economic crisis and structural inequality. Oybek’s “Qutlug‘ qon” and John Steinbeck’s “The Grapes of Wrath” stand as powerful literary testimonies to the suffering of the working class under unjust socioeconomic systems. Despite differences in geography, ideology, and narrative tradition, both works center on ordinary people whose lives are shaped—and often destroyed—by poverty, exploitation, and social exclusion.

This study aims to compare how socioeconomic hardship and social experience are represented in these two novels. Rather than treating hardship as an incidental element, the article argues that social structure itself becomes a tragic force governing human destiny in both texts.

Socioeconomic Context and Literary Background

Oybek’s “Qutlug‘ qon” is set against the backdrop of early 20th-century Central Asia, a period marked by feudal oppression, colonial influence, and class stratification. The novel reflects the hardships faced by peasants and laborers who are trapped in cycles of poverty and social dependency. Economic injustice in the novel is closely tied to traditional power structures and emerging social change.

In contrast, Steinbeck’s “The Grapes of Wrath” emerges from the context of the Great Depression in the United States. The displacement of tenant farmers, mechanization of agriculture, and dominance of capitalist institutions result in mass migration, homelessness, and hunger. Steinbeck exposes how economic systems dehumanize individuals while privileging profit over human dignity.

Although the historical settings differ, both novels depict societies where economic forces override moral responsibility.

Representation of Socioeconomic Hardship

In “Qutlug‘ qon”, hardship manifests through landlessness, unfair labor relations, and the exploitation of the poor by wealthy elites. Characters are often denied agency, and their suffering is normalized within the social order. Poverty is not temporary but structural, passed from generation to generation.

Similarly, “The Grapes of Wrath” portrays hunger, unemployment, and homelessness as systemic outcomes of economic modernization. The Joad family’s suffering is emblematic of a broader social catastrophe. Steinbeck emphasizes that poverty is not caused by individual failure but by institutional injustice.

Both authors reject moralizing interpretations of poverty and instead expose the mechanisms that sustain inequality.

Social Experience and Collective Consciousness



A significant parallel between the two novels lies in their depiction of collective experience. Oybek presents the awakening of social consciousness among oppressed individuals who begin to question traditional hierarchies and injustice. Social experience becomes a catalyst for change, even when outcomes remain tragic.

Steinbeck, likewise, highlights the transformation of individual suffering into collective awareness. Shared hardship fosters solidarity among migrant workers, suggesting that unity is a form of resistance. The novel emphasizes communal values over individual survival.

Both novels operate as deliberate literary interventions against entrenched socioeconomic inequality. Rather than merely depicting suffering, Oybek and Steinbeck interrogate the systems that normalize exploitation and silence the oppressed. In “Qutlug‘ qon”, social injustice is sustained through inherited hierarchies and unquestioned authority, creating a closed cycle of deprivation. In “The Grapes of Wrath”, economic power is exercised through impersonal institutions that reduce human life to economic units. By exposing these mechanisms, the authors reposition literature as a space of ethical inquiry, where social reality is not accepted as fate but examined as a construct shaped by power, ideology, and resistance.

However, while Steinbeck foregrounds collective action as a moral force, Oybek focuses more on internal conflict and gradual ideological awakening.

Narrative Style and Realism

Both novels employ realism to depict social suffering authentically. Oybek’s narrative is deeply rooted in national tradition and cultural specificity, using symbolism and detailed social observation. His realism emphasizes moral struggle and historical transition.

Steinbeck combines social realism with symbolic and biblical elements, creating a universal narrative of exile and endurance. His style is more overtly political, directly challenging economic institutions.

Despite stylistic differences, realism in both works serves a common purpose: to give voice to the marginalized.

Differences in Ideological Perspective

While both novels critique inequality, their ideological orientations differ. “Qutlug‘ qon” reflects a transitional worldview shaped by emerging socialist ideas, emphasizing social reform and historical progress. “The Grapes of Wrath”, though critical of capitalism, remains rooted in humanistic ethics rather than explicit political ideology.

These differences reveal how cultural and historical contexts influence literary responses to similar social problems.



Conclusion

The comparative analysis of “Qutlug‘ qon” and “The Grapes of Wrath” demonstrates that socioeconomic hardship and social experience are central to both narratives. Oybek and Steinbeck portray poverty not as individual misfortune but as a consequence of unjust social structures. Through realist techniques and deep social insight, both authors transform literary space into a site of moral and social critique.

Ultimately, these novels affirm that literature plays a vital role in exposing inequality and preserving the voices of those silenced by history.

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